THE PACIFIC

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ULTIMA VERITAS.

In the bitter waves of woe,
Beaten and tossed about
By the sullen winds that blow
From the desolate shores of doubt—

When the anchors that faith had cast
Are dragging in the gale,
I'm steadily holding fast
To the things that can not fail:

I know that right is right;
That it is not good to lie;
That love is better than spite
And a neighbor than a spy.

I know that passion needs
The lash of a sober mind;
I know that generous deeds
Some sure reward shall find;

That the rulers must obey;
That the givers shall increase;
That duty lights the way
For the beautiful feet of Peace—

In the darkest night of the year,
When the stars have all gone out;
That courage is better than fear,
That faith is truer than doubt;

And fierce though the fiends may fight,
And long though the angels hide,
I know that Truth and Right
Have the universe on their side;

And that somewhere beyond the stars,
Is a love that is better than fate.
When the night unlocks her bars
I shall see Him and I will wait.

—Washington Gladden.

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W. W. FERRIER.....Editor

2716 Hillegass Ave., Berkeley.

WORK TO GET YOUR LAYMEN TO LINE UP!

Churches have it in their power to accomplish far more in the line of civic righteousness than many of their members realize. It is probable that the decisive turning point in that action which resulted in driving the prize-fight out of Alameda county and finally out of San Francisco and the State of California, came when the Rev. C. R. Brown asked the men of his congregation to meet with him at the close of a Sunday evening service for consultation with reference thereto. Several hundred met. The influence of some of the wisest and strongest men in Oakland began to be exerted in a most business-like way from that time forth against the proposed prize-fight, and soon it was decreed by the authorities that Alameda county would not countenance it.

Down at San Luis Obispo a few weeks ago the saloon and other objectionable elements were opposing the adoption of a new charter which meant better things for that little city. The churches were thoroughly aroused; the pastor and Sunday School superintendent of the Congregational Church were especially active in leadership and a city charter with the best of modern features was adopted by a large majority.

Up at Eureka a few months ago five men met in the study of the First Congregational Church and laid plans which resulted in the defeat of a proposed ordinance which would have made that city one of the wide-open places on the Pacific Coast. So thoroughly were the objectionable forces routed that as to matters yet at issue they sent representatives to interview the leaders of the Christian forces to ascertain what compromises could be made. Something they were never known to do theretofore!

We hope to hear in the future of many pastors marshaling the Christian laymen, as in these instances, to do heroic work in behalf of civic righteousness. When the solid influential Christian laymen of a community are gotten to stand behind any movement for betterment, something is bound to be accomplished. Resolutions by ministerial bodies do not amount to much; but get the laymen at work, and results will pile up. The preacher of the gospel who enters any battle in which he cannot succeed in getting the laymen of his church to line up for energetic enthusiastic conflict might as well drop the matter first as last. The sooner he drops it, the less gunpowder will he burn fruitlessly.

NEW YORK THE BATTLEGROUND OF CHRISTIANITY AND JUDAISM.

A converted Jew, formerly a rabbi, says that the battle between Christianity and Judaism will be fought out in New York City, where there are now 1,200,000 Jews, and to which city there is constantly a large Jewish immigration. One of every four residents of that city is a Jew. Seventy-five per cent of the students in the College of the City of New York are Jews. Half of the students in Columbia University are Jews, and in the Normal College where teachers are trained for the public schools more than seventy-five per cent of the students belong to this race. The city has three thousand lawyers and one thousand physicians from this ancient race. Among the lawyers are the great Samuel Untermeyer and five members of the supreme court. Judge Otto A. Rosalsky of the criminal court, only about eighteen years ago an employe in a butcher shop, is an example of what the Russian Jew can become if given a chance. New York real estate to the amount of more than $900,000,000 is now in Jewish hands. Jews own the New York Times, the New York World and the New York Press. The Jewish jargon papers of New York claim a daily circulation of more than 350,000 copies. The theater and many branches of commerce are entirely in their hands.

AN AMERICAN SCHOOL OF ARCHAEOLOGY.

The American School of Archaeology, recently established, is located at Santa Fe, the ancient capital of New Mexico. It is in the heart of a region abounding in the most interesting and most perfectly preserved remains of primitive peoples known to exist. In connection with it is the Museum of New Mexico, which already possesses a wealth of relics of past ages and forgotten peoples, and which will doubtless in time become one of the most important institutions of the kind in the world.

For the purposes of the school and museum, the Legislature of New Mexico has given over to the regents the ancient "Governor's Palace," said to be the oldest historic building in the United States, with the sum of $3,000 for repairs, and an annual appropriation of $5,000 for maintenance. The "Governor's Palace" is a long, low, one-story building, with massive adobe walls, said to date from the founding of the city of Santa Fe by Juan de Onate, in 1606, before the first settlers disembarked at Jamestown, and long before the Pilgrims set foot on Plymouth Rock.

For three hundred years the old mud "palace" was the focal point in the history of New Mexico. It was the official residence of scores of governors under the flags of Spain, of Mexico and of the United States. It was here that Pope, the Napoleon of the Pueblo Indians, set up his barbaric givernment in 1680 after the expulsion of the Spaniard, and here Don Diego de Varges re-established the rule of Spain after the reconquest of the territory in 1693. Here, too, Lieutenant Zebulon Pike was brought prisoner by the suspicious Mexicans, and here Kearny proclaimed that the rule of the Latin race had ended and that New Mexico must henceforth be considered a part of the great republic. It was in this building that General Lew Wallace, when governor of New Mexico, wrote the greater part of "Ben-Hur."

Nowhere else in the world are there such ancient and extensive ruins of primitive people in so perfect a state of preservation, and it is expected that the researches there will, ere long, shed light on the questions relating to the early races on this continent.

CHRONICLE AND COMMENT.

There is wise discrimination on the part of the post-office department in the plan which would lay increased postage only on those magazines that are devoted largely to advertising.

"Doctor of Housekeeping" is a degree which a college opened recently in Chicago proposes to confer. Proficiency in housekeeping is something well worth acquiring and special proficiency therein is as well worthy a degree as it is in some other lines.

Dr. C. R. Hager, who gave up his work as a medical missionary in China several months ago and came home for medical treatment, is again in Oakland after having spent considerable time in Southern California. He is here to meet his family now enroute from China, there being no probability that the doctor will be able to take up missionary work again at any early date, if indeed at all.

The Appellate Court in Indiana holds that a saloon-keeper who sells to an intoxicated person violates the law; and in case of accident to or the death of the person to whom sale is made is liable for damages. Recently a woman was awarded damages by one of the county courts for the killing of her brother, and the higher court sustained the finding.

The Wine and Spirit Journal criticises, and justly so, those newspapers that admit liquor advertisements and yet condemn editorially the liquor trade. We quote: "While it is no business of ours to interfere with the methods followed by our daily and weekly contemporaries, it does seem inconsistent to editorially condemn the liquor trade while commercially benefiting from it. If the advertising columns of a newspaper are opened to liquor advertisements, the editorial columns should be neutral, if nothing else, otherwise they simply stultify the organ and render its influence altogether nugatory."

St. Louis is not a little stirred against the millionaire brewer, August A. Busch, whose chauffeur while he was driving the millionaire in his automobile ran upon and killed almost instantly a young plumber. Such was the velocity of the machine that the young man was thrown high in the air and his neck broken and skull crushed by the fall. Mr. Busch asserts that the car was going only at the rate of about eight miles an hour, but witnesses of the accident say that it was at least at the rate of thirty miles an hour, and that it has been a customary thing for the Busch machine to be driven at a fast pace along the crowded streets. The young man who was killed was married only a few weeks ago. Mr. Busch says that he will see that the bereaved wife never wants for anything as long as she lives.

SPEAKS WELL FOR PASTORS.

The California Christian Advocate remarks: "According to the Associated Press Dr. Charles R. Brown, pastor First Congregational Church, Oakland, Dr. Matt S. Hughes, pastor of the First Methodist Episcopal Church, Pasadena, and Dr. Charles L. Goodell, pastor Calvary Methodist Episcopal Church, New York, have been favorably considered for the presidency of Boston University. It is unnecessary to say that either of these great pastors would make a success of Boston University presidency. It would not be easy to fill the place of either of them in the pastorate. It is remarkable that the great educational institutions have been compelled to look to the pastorate for their presidents. Chancellor Day came from the pastorate to Syracuse, President McConnell from the pastorate to De Pauw, Bishop Hughes, his predecessor, came from the pastorate, President Welch to the Ohio Wesleyan, President W. H. P. Faunce of Brown University, Chancellor Buchtel of Denver University, President Tucker of Dartmouth and when we come to our own Pacific Coast institutions, Dr. George F. Bovard of the University of Southern California came from the District Superintendency and Dr. W. W. Guth of the University of the Pacific came direct from the pastorate. This not only speaks well for the scholarship and culture of the pastors, but specially for the administrative ability of the pastors. There is no profession which requires greater personalities than the pulpit. The university president must not only have ability as a public speaker, but he must have tact to make his way among people. The pastorate trains men along these higher lines as no other profession does. Boston University will be fortunate to secure any one of these distinguished pastors."

THE PLYMOUTH PILGRIMS.

W. N. Burr.

Ministers and delegates of the Los Angeles District Association have just been on a pilgrimage to Plymouth church, Los Angeles, where the annual meeting of the Association was held on Monday and Tuesday, October 31 and November 1. That makes Plymouth Pilgrims of us all. But I am borrowing the term from an organized Bible Class in Plymouth church, which marches under a banner bearing this device—essentially a congregational combination. Plymouth church is through and through a chunk of Congregationalism. Pastor Mallows is an Englishman who made a pilgrimage to America and settled here; and when he settled he **settled,** for he has just celebrated the tenth anniversary of his pastorate over Plymouth church, and he has so worked himself into the plant and the parish that Plymouth church, without Mallows at the head, would resemble "Hamlet" with Hamlet left out. Plymouth is beautiful for situation, and is developing a beautiful work. There is no suggestion of rags and tatters or sloppiness in any feature of the enterprise. Everything speaks of neatness, orderliness and progressiveness

I take time today to send not a report of the Association meeting, but a few impressions, and perhaps some of the nuggets of thought that were transferred to my note-book.

Rev. J. H. Lash, of Pasadena, was Moderator, Rev. A. W. Hare, of Eagle Rock, the Scribe.

At the first session on Monday afternoon three addresses were given, all of them along **heart** lines. Whether this was deliberate planning on the part of the program committee or not, it was a wise stroke to set the heart forces at work first. Rev. William Davies of Vernon church, Los Angeles, was the first speaker, his topic "Is Prayer a Lost Secret?" "No, prayer is **not** a lost secret," he said in conclusion, "for we have never yet fully found it." The drift of Mr. Davies' discussion of the topic may be gathered from the following sentences culled from it: "What is prayer? It is not to be defined any more than life or love. I have lived many years, but I do not know what life is; I have loved much, but I do not know

what love is. I only know that I live and I love; and though I cannot define prayer, I know that I have found it good for me to wait upon the Lord." "The poet and the mystic are safer guides than the philosopher." "Men prayed long before they were commanded to pray—it is natural for man to pray." "But how comes it that prayer seems to mean so little to many in this day—have men lost the habit in their philosophizing? The most distinctive feature of the age is material progress—finer things have suffered. But the chaff is being driven away, and we are finding wheat. Science has taught us that it is a good thing to conserve health. Prayer heals scientifically, it rests, sooths. But the church stands for the spiritual, the heart of it all. How easy for the church to drift to the scientific phase of the matter, and neglect the emphasis that it is commisioned to place on the matter, and neglect the emphasis that it is commissioned to place on the spiritual? Emphasis today is upon activity rather than upon contemplation. I am not sure that the talk concerning the prayer-meeting and the primaries with which we are all familiar is always quite wise in its emphasis. Let the spiritual nature be awakened and the essential things of life will be taken up. Man cannot live by bread alone."

Rev. L. P. Hitchcock, of the West Side church, Pasadena, spoke on "The Sword of the Spirit." "We are confronted today," he said, "by two apparently contradictory statements concerning the place of the Bible in modern life. We are told that the Old Book has never been read and studied as it is today; we are also told that because of Biblical criticism the Book has lost its place. Perhaps there is more or less ground for both statements, but of this we may be sure: God has never forsaken the Bible. It is **His** Word; it is the Sword of the **Spirit.**"

"The Gospel Ministry" was the theme of the address by Dr Henry Kingman, of Claremont. "Ours should be a message that is uplifting," he said, "a message helpful to men and women who come to us out of the smoke and dust of daily life. It should be a message of comfort, rebuke, deliverance, wonder, sacrifice. 'As one whom his mother comforteth—it is ours to lead the weary and heavy-laden to that Divine Comforter. Not so much what men are **doing** as what they **are** should wing our rebuke. And **then** they will need our message of deliverance. And the unsearchable riches of Christ—we must preach the wonder of it! And the life of sacrifice, which, denying self, takes the cross and follows in His steps."

This first session closed with a prayer service led by Rev. Ralph B. Larkin, Southern California's new Home Missionary Superintendent.

My space is half-filled, and I have but begun to place upon the table the feast this association has put into my hands to spread for Pacific readers. But we'll have a taste of this, and a taste of that. We are bountifully fed when we go to Plymouth, in more senses than one.

On Monday evening Recognition services for the newly elected State Missionary Superintendent, Rev. Ralph B. Larkin, were held. Rev. J. H Williams, Moderator of the State Conference, presided. The charge to the incoming Superintendent was given by the former superintendent, Rev. John L. Maile. In fitting words the tried veteran laid his mantle upon the shoulders of the untried younger soldier, paying a splendid tribute to the younger man's preparation work which has brought him to this place of advancement. "Trained by those alert for spirit-values to look beyond the shows of sense for inner meanings," the new Superintendent comes to his work fitted for his task.

In the "Address to the Conference," Dean Norton, of Pomona College, urged patience, confidence and sympathy. "These Mr. Larkin has a right to claim from us," said he.

The "Recognition Prayer" was offered by Rev. James M. Campbell, of Sierra Madre.

In Mr. Larkin's address which followed, which showed his grasp on both the material and spiritual phases of his new work, he said: "I have preached that the greatest thing a man can do is to stand in touch with a few men and put his influence upon them, rather than to spread himself over a wide territory; and now I seem to be called out to work contrary to my teaching. I shall not have the close touch with individuals that I have had in the pastorate. Compensate me by letting me come close to you and to yours."

The Tuesday morning sesison brought the reports from the churches, which were in writing, and were read by Rev. C. W. Howkins, of Hollywood. At this session Dr. William Horace Day, who has just returned from an extended trip abroad, gave impresisons of the Edinburgh Missionary Conference, and also of the recent meetings of the National Council in Boston. Dr. Day centered his impresisons upon two words, "efficiency" and "solidarity," which seem to indicate the demand of the times upon the churches. He was followed by Rev. Albert P. Davis, of Pomona, a Southern California delegate to the National Council, who talked of the Council as if he were the last four numbers of The Congregationalist transformed into a man. It is better to hear that man talk of the Council than to read ages of printed reports.

At the Tuesday afternoon session "The Brotherhood" was represented by Dr. J. C. LeMasters, of the First church, Los Angeles, and by Prof. A. L. Hamilton, Superintendent of Pasadena's Public Schools, Superintendent of the First church Sunday-school, Pasadena, and a leading spirit in all sorts of religious and educational enterprises. Both these men gave good, practical "Brotherhood" talks.

The last half of this sesion was given to the Sunday-school. Rev. H. P. Case gave pictures dark and bright from his experiences as a Sunday-school missionary in Southern California during the past twenty-four years. Rev. C. W. Williams, formerly of Avalon, now serving Plymouth church as salaried Sunday-school Superintendent, gave a delightful address on "Modern Methods of Organization and Bible Study." Mr. Williams has the faculty of saying things in such a way that they stick. Here are some of his epigrams: "It will soon be as impossible to boom a Noah's ark Sunday-school as a Noah's ark automobile." "I revence the past, but I am glad it is past. I honor the present, and am glad it is here; we honor the past, but this is no time to be living there." "The uniform system of Sunday-school lessons has unified Christendom, and it is a **system;** but modern system means more than graded quarterlies." Of course, Mr. Williams strongly favored the graded lessons.

The closing session of the Association meeting was given to the general theme, "God with us." Rev. Daniel F. Fox, of Pasadena, gave a strong address on "The Immanent God in Nature and History"; and Rev. W. J. Marsh, of Whittier, spoke on "The Personal Sense of God's Presence."

From start to finish it was a mountain-top meeting. But it was when Pastor Mallows spoke a general "Good-bye and God bless you" word just before the final benediction that we were perhaps drawn to the highest height.

The benediction was pronounced by the new Moderator, Rev. Ansel E. Johnson of Monrovia.

La Canada, California.

DR. DAY'S ANSWERS TO QUESTIONS SUBMITTED BY DIRECTORS OF SAN FRANCISCO THEOLOGICAL SEMINARY.

Last week The Pacific mentioned the recent action of the Synod of California as to the teachings of Professor Day of San Francisco Theological Seminary. This week we give some of the questions which were submitted to Dr. Day by the board of directors of the Seminary at the request of the Synod, and his answers thereto.

All persons familiar with the attitude of Christian scholars of the present day will be surprised, after reading the questions and answers, at the action of the Synod.

Question I.

Was the Pentateuch written by Moses, and under the inspiration of God?

Answer.

There are two questions here: (a) "Was the Pentateuch written under the inspiration of God?" Answer: I believe that it was so written. (b) "Was the Pentateuch written by Moses?" Answer: Moses, who, under God, was the founder of both the Hebrew religion and the Hebrew nationality, set in motion the spiritual forces that gave to the entire Old Testament its peculiar stamp. It is probable that a part of the contents of the Pentateuch came from his hand. The opinion that he did not write it all, nor the major part of it, does not rest upon a denial of his literary ability, but upon facts gathered from the Pentateuch itself. The evidence includes many technical details, but the main conclusion is that the Hexateuch consisted originally of four documents belonging to different periods. These documents are characterized by certain repetitions and discrepancies, and differences in style and ideas, which it is felt cannot be reconciled with one another on the theory that they came from one hand, or originated in the same age. It is believed that a comparison of the data given in the Pentateuch with the facts recorded in the historical books confirms the conclusions of modern critics respecting the number, the character, and the chronological order, of these documents.

I am led by my own study of the question to accept the view outlined above, viz., that the Pentateuch, with the exception of a possible nucleus, is not the work of Moses, but the product of various hands, and that its constituent documents date from various periods, according to the law of progressive development in religious ideas and usages. (See under Question IV.)

The foregoing answer was disapproved by the Synod by a vote of 168 to 92.

Question II.

Is the account of the creation of the world and of man, and also the account of the fall of man, as given in Genesis historically true?

Answer.

There are really two questions here: (a) "Is the account of the creation of the world and of man as given in Genesis historically true?" Answer: The account of the creation of the world and of man, which is contained in the first chapter of Genesis, differs in important particulars from the account given in the second chapter. The differences would indicate that the two accounts are of different origin. In substance they are true, for their purpose is to teach the fact of a divine creation. In his representation of the manner of creation each writer shares the limitations and reflects the ideas of his time. The attempt to maintain their literal accuracy is beset by so many difficulties that most recent interpreters have abandoned it. It is best to think of them as religious rather than as strictly historical or scientific documents.

(b) "Is the account of the fall of man as given in Genesis historically true?" Answer: We may distinguish between the spiritual fact and its literary garb. The narrative is an example of ancient modes of accounting for things which for the Hebrew people were of the essence of faith. The fact of human sinfulness was accepted as a fact of experience. How to account for the origin of it was a problem which occupied thoughtful minds. One of the early explanations is given in this chapter. Perhaps it was meant originally as a serious attempt to solve the problem. It does not follow that we are obliged to accept it in all its bald literalness.

If any one wishes to do so, I admit his right. I think it better to interpret the words as symbolical of a great spiritual truth. No explanation is tenable which denies or obscures the fact of sin.

Question III.

Is the Book of Exodus to be accepted as a correct account of the events it purports to relate? Particularly, as regards the redemption of the Hebrews from Egypt, and the giving of the Decalogue?

Answer.

There are here three questions, one general and two specific. I take them in their order. (a) "Is the Book of Exodus to be accepted as a correct account of the events it purports to relate?" Answer: The Book of Exodus, according to the modern view, was compiled from three original documents. (See, under Question IV.) Three different viewpoints, therefore, are represented, with resulting variations in the record. The earlier sources rest on a substantial basis of fact, though all three writers seem to have somewhat idealized the past. But in spite of their lack of historic sense, they served the larger interests of historical truth better than they knew. The book is of great historical value, for it not only contains a substantially true account of conditions existing at the time of the exodus, but also furnished data for the history of a much later age.

(b, "Is the account correct as regards the redemption of the Hebrews from Egypt?" Answer: I accept the account as true.

(c) "Is the account of the giving of the Decalogue correct?" Answer: The Decalogue, in whole or in larger part, was of Mosaic origin; "the reasons annexed" belonging, however, to a subsequent age.

The answer to question III under (a) and (b) was approved; under (c) it was disapproved by the Synod.

Question VI.

What is the authorship, and what the probable date of Isaiah?

Answer.

According to the majority of recent scholars who have written on the subject, the book of Isaiah is not the work of a single author. Isaiah of Jerusalem is considered the author of a considerable part of chapters 1 to 39. Of the remaining chapters, 40 to 55, at least, are confidently referred to the period of the exile. The author of this portion is not known. Chapters 56 to 66 may belong to a still later period. The agreement among scholars regarding the date of the last eleven chapters is not so general as it is upon that of chapters 40 to 55. The reasons which support this general conclusion respecting the authorship of the book relate to such matters as style, historical background, and theological ideas. Each line of thought is clear and convincing to many minds, but the cumulative force of the evidence is felt only when it is considered as a

whole. No one denies that the historical Isaiah could have uttered all the prophecies contained in the book, had Jehovah chosen to inspire him for the purpose. The question concerns not the divine power, but the divine method. The analogy of prophecy shows that ordinarily God chose living men in every age to speak the word appropriate to its needs. Why seek to explain the origin of the great sermons contained in chapters 40 to 55 on any other theory? Had the historic Isaiah preached these sermons to his contemporaries, they would not have understood them. The message, "Comfort ye, comfort ye," was not due till a hundred and fifty years after Isaiah's time, when the Hebrew exiles found in Babylon their Slough of Despond.

That the ancient "Isaiah-roll" contained the work of later prophets may be due to the ignorance of the scribe, or to his desire to make his rolls of uniform size. This does not in any sense affect the inspiration of the book, for inspiration depends on the contents of the prophecy, not on our knowledge of its human author or authors.

This answer was disapproved by the Synod by a vote of 146 to 45.

Question VII.

Is the book of Jonah, as we have it, a veritable history? And is its prophecy veritable prophecy?

Answer.

(a) "Is the book of Jonah veritable history?" There is no reason why the book of Jonah could not be regarded as a veritable history, so far as the possibility of miracle is concerned. The question is not, could the things therein recorded have occurred, but did they occur? Applying the same rule to the story of the rich man and Lazarus, we reach the same result. Doubtless that story could have been the record of an occurrence. The question is, was it such a record? When we call this story a parable, we take it out of the category of historical narratives. We do the same when we call the book of Jonah a parable, and this is what most modern interpreters are inclined to do. It does not seem that Jesus' reference to Jonah necessitates its historical verity, any more than would the taking of Jesus' parables as the basis of a comparison compel us to assume their historical truth.

(b) "Is the book of Jonah veritable prophecy?"

Answer: Defining prophecy as "inspired preaching to the times," we are bound to say that the book of Jonah is a prophetic book. Its parabolic character is not only far easier to maintain, but its prophetic purpose is thereby brought into clearer light. What was that purpose? It was apparently to convict the Jews of the writer's day of shameful narrowness in wishing to exclude the people of outside nations from the privileges of the religion of Jehovah. Jonah thus becomes a type of Israel, and Israel's exile in Babylon is symbolized by the prophet being swallowed by a great fish, which figuratively represents the Babylonian empire. (See Jer. 51:34-44.) The book is thus a veritable prophetic writing, bearing the marks of inspiration, and is, besides, one of the most beautiful and artistic compositions to be found in all literature.

For the foregoing answer as to Jonah there were 108 votes; against it 107.

Question IX.

Did Christ and His apostles, when quoting from the Old Testament, mean to authenticate it as the Word of God? And consequently, as having divine authority?

Answer.

There are here two questions, but they are really one, for if the Old Testament is the Word of God, it possesses divine authority.

Christ and His apostles did most certainly regard the Old Testament as the authoritative Word of God and the living source of spiritual instruction. The belief shines out from almost every page of the New Testament. As a child Jesus imbibed His religious ideas from the Old Testament, and as a public teacher He made constant reference to it with characteristic familiarity and reverence. The New Testament writers make copious quotations from the Old Testament, directly or by allusion, for purposes of illustration, admonition and argument. The fact here stated is not to be minimized on the ground that their quotations from the Old Testament were marked by a freedom far beyond what one would naturally expect to find. As showing their spirit and method in dealing with the Old Testament the following facts are of interest:

I. Jesus probably habitually spoke Aramaic. Whether He knew Greek or not the language which He employed in public teaching was that which he learned from His mother's lips. The Gospels in only a few instances record His original utterances. As for the rest, they give the Greek equivalent. For this reason we cannot say with certainty what was Jesus' usual method of quoting from the Old Testament. We may, however, infer that He quoted freely rather than with literal exactness. The inference receives support from two facts: 1st: The method of the apostles, which they apparently learned from, and practiced in common with, hte Master, was that of informal citation, and, 2nd: Jesus exalted the spirit above the letter in such sayings as "The words that I speak unto you, they are spirit and they are life" (John 6:23), a saying that finds echo in Paul's declaration—"The letter killeth, but the spirit giveth life." (2nd Corinthians, 3:6).

II. We have direct evidence touching the methods of the apostles. Only a few of the most apparent features will be mentioned.

(a) There were three sources from which they could make quotation, the original Hebrew, the Greek (Septuagint) translation, and the Aramaic paraphrase. The apostles quoted indifferently from one or the other of these.

(b) Of the two hundred and seventy-five quotations, only about one-fifth agree with the original Hebrew.

(c) The New Testament writers quoted from the Septuagint, even though it differed from the Hebrew.

(d) They altered the Septuagint or the Hebrew for the sake of the argument or for literary reasons.

(e) Their quotations frequently show slips of memory.

(f) They sometimes made an independent paraphrase instead of citing the original.

(g) They used quotations for their immediate purposes without regard to the original context.

(h) They added or took away words, according as it suited their purposes.

(i) They combined two or more quotations, sometimes with the result that the original sense was in part changed or contradicted.

The remarkable thing about all this is that profound reverence for Holy Scripture was felt to be consistent with such free handling of its words and ideas.

This answer to question IX was not disapproved by the Synod.

Question X.

In general, do you accept the Old Testament, as we now have it, as the authentic and authoritative Word of God? Barring, of course, such minor interpolations and mistakes as may have crept in through the error of copyists?

Answer.

(a) I accept the Old Testament as we now have it, when cleared of errors of copyists, as the authentic and authori-

tative Word of God for the people of God in the ancient time, I so accept it, also, notwithstanding any errors which modern criticisms may have discovered either in the writings themselves, or in the opinions that had been held in the past concerning them.

(b) I accept it as authoritative for the Christian disciple in so far as it is in harmony with the spirit and teaching of our Lord. If in anything it is contradictory to that spirit, I choose the Master rather than the imperfect forerunner as my spiritual guide. My study of the Old Testament has led me to a deeper appreciation of its power and beauty and permanent spiritual value, in spite of the fact that some of the conceptions of God therein recorded are obsolete for the follower of Jesus Christ. The Old Testament must be tested by the touchstone of Christ's spiritual teaching. I profoundly believe that when it shall have been submitted to this test, the Christian can use the Old Testament with a more joyous, because more discriminating faith.

This answer met with the approval of the Synod.

A GLIMPSE OF SOME NEW BOOKS.

What They Are and a Few Thoughts from Them.

"The Cap and Gown." By Charles R. Brown. Considerable of this book is made up of material used in addresses given by Mr. Brown at universities and colleges, both East and West. The articles are: The First Inning, Athletics, The Fraternity, Question, The Religion of a College Man, The Choice of a Life Work, Moral Ventures, The Law of Returns, The Highest Form of Reward, The Use of the Incomplete, Fighting the Stars, The Power of Vision, The War Against War. All are in Mr. Brown's fine style, which apepals both to the hearer and the reader. A capital book to put into the hands of the college student! And one which the college man of yesterday will find delight and help also in reading. (Pilgrim Press, Boston, $1.00 net.)

"The New Bible Country." By Thomas Franklin Day. This little volume of thirty-two pages leads in a delightful way along the modern view of the Bible. Dr. Day, the author, who is professor of Old Testament Languages and Literature in the San Francisco Theological Seminary, sends it forth with this inscription: "To the memory of my father and mother, dwellers in the old Bible-country, whose Christian faith I share while living in the new." In a foreword he says: "Some there are who still look askance at the modern view of the Bible, fearing lest it should result in shipwreck of faith. Others, less fearful, are too busy to read extensively in a field that has grown so large as to be embarrassing to the non-technical reader." It is hoped that both classes will find help on the pages of his book. T. Y. Crowell & Co., New York, 30 cents; 35 cents by mail.)

"The Story of the American Board." By William E. Strong. This story of the American Board, the first foreign missionary in the United States, tells in a graphic way the origin and aims of the society and in brief what it has accomplished during the one hundred years of its existence. The aime has been to portray the Board as an organism living and growing in the world; to mark the stages of that growth, to reflect the temper and movement of that life, and to picture some of the characteristic scenes enacted on the many fields of the Board's enterprise. The 520 pages are full of life and movement and present in an attractive manner an heroic enterprise to which for an hundred years some of the noblest men and women have devoted their lives. (The Pilgrim Press, Boston, $1.75 net.)

"From Passion to Peace." By James Allen. Showing as it does that it is by the way of self-conquest that perfect peace is secured this is an exceedingly helpful little book. There are articles on Passion, Aspiration, Temptation, Transmutation, Transcendence, Beatitude, Peace. The author says in a foreword: "The first three parts of this book, Passion, Aspiration and Temptation, represent the common human life, with its passion, pathos and tragedy; the last three parts, Transcendence, Beatitude and Peace, present the Divine life—calm, wise and beautiful—of the sage and Saviour. The middle part, Transmutation, is the transitional stage between the two; it is the alchemic process linking the divine with the human life. Discipline, denal and renunciation do not constitute the Divine state; they are only the means by which it is attained. The Divine Life is established in that perfect knowledge which bestows perfect peace." T. Y. Crowell & Co., New York, 50 cents net; postage six cents.)

"The Way of Prayer." By John Edgar McFadyen, of the United Free Church College, Glasgow. A helpful little volume of 40 pages. After considering prayer in the Old Testament and in the New Dr. McFayden considers it in the world of today. In that connection he says: "True prayer is not an attempt to determine the will of God, but the desire to be at one with it. We cannot suppose that God for our much or earnest speaking will be coerced into granting what he would otherwise be unwilling to grant. It is if we ask anything 'according to his will' that he heareth us. Nothing, we may be sure, will be done against that will; it is therefore for us patiently and humbly to decipher it, to be alert for intimations of it, and to be gratefully submissive to it when it has declared itself. Too often in the bottom of our hearts is the desire that our will be triumphant; not 'thy will' if it be hard, but mine be done. For, our request, perhaps for the success of a business venture, perhaps for the recovery of a friend who is sick unto death, seems so natural and reasonable. But, we pray, when we pray truly, not that we may conquer God, but that he may conquer us, and that our wills may be found not only submissive but rejoicing—in harmony with his. Our Lord prayed, **'If it be possible,'** let this cup pass from me. He respected the limits set by the will of God, and every one who would pray reverently must do the same." Pilgrim Press, Boston, 50 cents net.)

"Real Religion." By Howard Allen Bridgman. A subtitle of this book and the one which best characterizes it is "Friendly Talks to the Average Man on Clean and Useful Living." It is an excellent book to put into the hands of men, young and old, as an aid in those moral struggles encountered in this materialistic and pessimistic age. But the book has its articles for women as well as for men—being essentially a home book aiming to show to all, both men and women, what they ought to be and can be. We quote a thought: " 'I'm no saint, but I'm as god as the average.' How frequently a man says this, either to appease his own conscience or to justify in the eyes of others his behavior. On the lips of many men it may be a true assertion, but when you come to think the matter through, is it really worth saying? Is it any kind of a compliment? If we really see life as it is, life as it may become, we shall never again dodge the issue by saying lightly, 'I'm as good as the average.' Let us rather make it our solemn aim to be, with divine help, a little better than the average man, to walk a little more erectly, to handle our finances a little more honorably and wisely, to acquire more useful information, and without ever appearing self-righteous,

to be exceptionally pure and true and helpful and magnanimous." (Pilgrim Press, Boston, 75 cents net.)

"Godly Self-Control." By A. T. Pierson. A book of helpful and inspiring thought on right living. There are fifteen chapters on the regulation of Thought, the Affections, the Moods, Disposition, Passions, Speech, Conduct, Manners, Reading, Belief, Habits, Companionships, Nerves, Amusements, the Purpose. A good book for all to read now and then along the pathway of life! Regulation? There is scarcely a period in life when most of us do not need regulation as to many of these things about which Dr. Pierson writes very helpfully. (A C. Armstrong & Son, New York.)

A JOTTING.

Church Building in California.

In this respect the current Conference Year of our Congregational Churches "marks an epoch." In saying this I am quoting the words of a careful observer and find pleasure in endorsing them.

San Diego County.

On Sunday, October 23d, I visited, a second time the church in the prosperous hamlet of Chula Vista, south of San Diego. As the train drew towards the station, I caught sight of a stately church structure suggesting (say) some first church in a quite large city. But I looked in vain for the building in which I spoke about two years ago. The pastor met me at the station and I pointed to the edifice and asked what it was. "It is our new church," was the reply. As I went through it with him my surprise grew more and more joyful. It will be an admirable building, with every convenience in it, which church work calls for:—a fine audience room designed to seat if I remember correctly, four hundred people, and when I worshipped with them that morning in the old structure which will hereafter serve as a sort of parish house, and saw every chair, but one or two taken by the substantial people whose orchards and vineyards and comfortable homes studded the landscape for miles around, I ceased to wonder that a building so attractive and imposing stood where it and a fine school-house and railroad station seemer, at first, to constitute the entire village. One secret of this good success is in the energetic and able young Scotch pastor; another is that this community, instead of being split up into three or four churches, is united in one and brothers and sisters of several different denominations, are dwelling together and working together in brotherly love.

In the evening I visited another similar hamlet still nearer I think to the Mexican line, and well named Lemon Grove. There I found my good friends Rev. and Mrs. Clifford A. Hand, formerly of Porterville. It was a gem of a C. E. Society that I was privileged to look in upon, and one element in the beauty, as well as the worth, of the gem, was that every member remained to the evening service. Here church building is in the air, though I do not know that any definite plans for it, have yet been made. But judging from the attendance at the evening service which nearly taxed the utmost capacity of the neat little chapel, the airy vision ought soon to become a substantial fact.

On this evening I was to have spoken at the Second, or Logan Heights Church in San Diego, but the removal of the present edifice to the rear of their lot, with reference to the erection of a new church, had cut the wires so that the room could not be lighted. This gave me the privilege of my visit to Lemon Grove. I cannot speak of the projected building, not having had the opportunity to see the plans, but I know that it means a notable step forward.

Riverside.

At Riverside, I did inspect the plans for a new edifice soon to be erected at a cost of $75,000. This entire amount is in sight, in subscriptions made or to be made. One of these, amounting to $10,000 came not (if I have guessed correctly) from a member of the church or even a citizen of the town. But I may have guessed wrong. It will be a fine specimen of Moorish architecture, and with the Carnegie Library, the famous Glenwood Tavern, and the Post Office building soon to be erected, all in the same block, and all in the same style, we will have a street scene soon to become notable. The church in Riverside has for several years greatly needed a new home such as this will be. The old home was out-grown long ago,—so completely and manifestly out-grown that it came to be neglected almost to the extent of shabbiness, not because they were willing to neglect it, but because they were all waiting for the year in which it would give place to something better. They will have this now. With all its uniqueness and beauty, it will not be a show-church, but a commodious, convenient gospel work-shop with full facilities for Bible School; for Christian sociality; for the preaching of the gospel; for the winning of souls; for every good word and work.

Los Angeles.

In Los Angeles, I saw the newly finished edifice of Plymouth Church. It is in style, in manifold conveniences and in actual occupation and use, "a thing of beauty and a joy forever." Another church like Plymouth, recently suburban, but now brought quite within the the closely built area of the growing city—is Vernon which under the pastorate of Brother Davies, has enlarged the old structure once and again, only to find it almost at once flooded by its Sunday School and well filled by its audiences,—enlarged on the sides and in the rear until further enlargement seems simply impossible, and the old must give place to a better new. May the voice of the Master soon be heard, and when heard, regarded,—saying, "Lengthen thy cords and strengthen thy stakes!"

Bakersfield.

Bakersfield is completing now the payment for its fine lot, and will move right on to the greatly needed new building. By the way, some months ago a little card fell into my hands which gave the statistics of the different denominations working in Kern County. There were 27 churches with 1,941 members; African M. E. one church with 46 members; Baptist one, 150 members; Christian one with 200 members; M. E. South one with 141 members; Presbyterian two with 158 members; Episcopal four with 435 communicants; Methodist eight with 373 members, and Congregational nine with 438 members. The home expenses of the Methodists were $2,676; of our churches $11,015. Their contributions for Home Missions were $345; ours $863; theirs for foreign missions $205, ours $152. Kern County is a pioneer region of the sort for which, according to ancient tradition, Congregationalism is unsuited. There is not a County in the State in which if we had an Edgar Fuller at its center corresponding results for Congregationalism as compared with other polities, might not be made to appear. Rightly used there is no polity so well

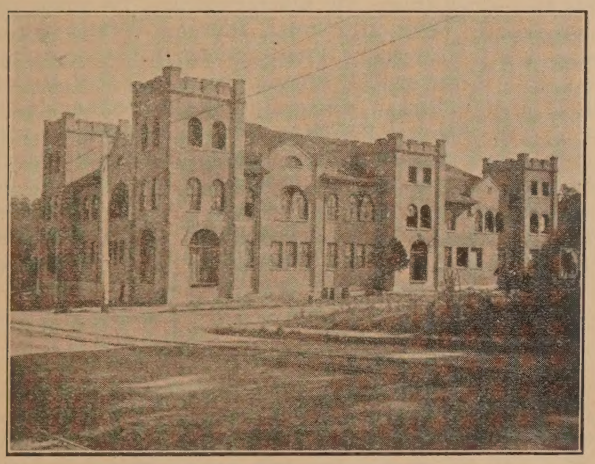
suited to frontier work as the polity of the Pilgrims,—the polity of liberty and fellowship in vital and vigorous christian combination.

Fresno.

I saw with great grief in last week's Pacific a note of the resignation of Brother Gould at Fresno. This church has made a sale every way very satisfactory of its property on K and Inyo Streets, and has bought a very desirable lot nearer to the homes of its members. It seemed to me that Brother Gould was the very man called of God to lead it to the erection of a house of worship befitting the new location and the work to which it is summoned by its Head. I have a deep affection for that church born, perhaps, of services rendered to it in its infancy, and I trust that it is not halting on its way to the larger and better work which that growing city needs and Jesus asks from it.

Pacific Grove.

In my judgment the Mayflower Church at Pacific Grove fairly crowns this era of church building. I am sure that multitudes shared with that beloved church its sorrow in the destruction of its "holy and beautiful house." It was burned on the 13th of last March with



Mayflower Church, Pacific Grove.

everything in it from the new pipe organ to the Pulpit Bible. But the smoke had not ceased to ascend from its ash-heaps, when a company of members and friends gathered in a certain parlor to consider what should be done, and on the spot subscribed $11,000 for rebuilding. This with $9,500 of insurance made them feel safe in forming plans. A carpenter resident in the town, a member of the Methodist Church, who had advised and assisted in the construction of the new Sunday School Annex to the former building was invited to counsel with them. He offered to submit to them a plan, and when submitted it was unanimously accepted. He had never before planned a church and did not profess to be an architect, but I have never seen a church building which without and within, in its broad outlines and its minutest details, is more nearly perfect than this one. This brother prepared all necessary drawings and specifications "without money and without price." The interior is now completed,—117 feet long and 71 feet wide, the width and the height uniform throughout. It is veneered with cream colored bricks and has the appearance of a solid brick structure from its fine foundations of concrete to the tops of all its four towers. There is something about it that feasts the eyes—so strong and yet so graceful, so plain but so symmetrical. About one half of the interior is the Bible School Room, which has on the floor and in its capacious gallery twenty class-rooms. All these rooms can be made to open into the Sunday School auditorium in which 300 people can be seated. It was understood and announced that this room would be ready for use on November 13th. The main auditorium will have seats for 400, but if a crowd calls for it, the Sunday School room can open into it in such a way, that 800 people could be comfortably seated in full view and easy hearing of the speaker. Mr. Proctor has superintended the construction, nas carried it on by day's work and will complete it at less than its expected cost—$20,000. But there will be the pews and all the furniture still to be provided. Our sorrow is turned into joy.—W. C. P.

THE FIRST CONGREGATIONAL CHURCH OF OAKLAND.

The resignation of the Rev. C. R. Brown was accepted regretfully by the First Church last week and a committee appointed to arrange for a council of dismissal.

We quote from the letter of the Church to Mr. Brown in accepting his resignation:

"Our inclination to attempt to overrule this purpose is very strong, but the reason assigned for your action in your letter of resignation—the condition of your health—precludes further protest on our part. We recognize the call for rest and for relief from such exacting responsibilities as seem inseparably connected with the pastorate of this church.

"The large measure of success and of blessing which has characterized these years of your ministry to us, we review with profound gratitude to the Great Head of the Church. 'The unity of the Spirit in the bond of peace' has been our portion under your leadership.

"To you and to Mrs. Brown, whose gracious and kindly presence has inspired you and blessed you, the hearts of this people go out in sentiments of love and appreciation more deep and tender than we find words to express. You have been to us a wise counselor and teacher, a trusted and loyal friend.

"The eloquence and power of your pulpit utterance, the sanity and clearness of your teaching, the sympathy and kindliness of your life and service among us—all these have not only been ours to enjoy but their remembrance will be a continuing inspiration, and abiding presence; they will impart to this church strength for the years that lie before.

"In the wider field, embracing this entire Pacific Coast, the work you have been enabled to do and the influence you have exerted towards bringing the interests of education, of industry and of civic life under the sway of the spirit of Christ—these are matters in which it is given to but few pastors to so largely participate. Your removal to another field of labor will carry to these interests and especially to this city of Oakland a realization of the loss of an inspired leader an example and a guide in moral purpose, a potent force for righteousness."

Mr. Brown has consented to remain until Sunday, December 4th, at which time a large number of persons are to be welcomed into church membership.

The fiftieth anniversary of the church will be celebrated November 18-20. The first steps toward the organization were taken on the 17th of November, 1860, but the church was not fully organized until December the sixth.

MINISTERS' MEETING.

The Congregational ministers of San Francisco and vicinity had the pleasure of listening last Monday to the Rev.

Dr. J. P. Jones of India. Dr. Jones has been in mission work in India for thirty-two years. He has been in the homeland for a few months on furlough, and is now on his way back to the mission field, departing from San Francisco by steamer Tuesday of this week.

Next Monday the time will be given to talks by those who were in attendance at the meetings of the national societies in Boston.

Among the Churches.

CALIFORNIA.

San Francisco, First.—The Rev. Dr. Madison C. Peters is to supply for a few Sundays longer.

San Francisco, Chinese.—Eight persons united with the church last Sunday evening.

Sacramento.—There were nine additions to the membership at the last communion, three on confession.

San Francisco, Ocean View.—Five persons were welcomed into fellowship last Sunday, four on confession.

Berkeley, First.—Fifteen persons came into the fellowship of the church Sunday, three on profession of faith.

Alameda.—Eight persons entered into the fellowship of the church last Sunday, seven on profession of faith.

San Francisco, Plymouth.—The Rev. R. W. Rogers of Petaluma has been called to Plymouth and it is expected he will enter on the work the first of December.

Black Diamond.—The Rev. W. H. Cook, who is in charge in this difficult field had the pleasure of welcoming six persons into the church fellowship last Sunday.

San Francisco, Richmond.—The men of the church cooked and served a dinner one evening last week to about 200 persons. It was a great success and remunerative to the church.

Oakley.—The people of Oakley remembered the pastor and wife, Rev. and Mrs. W. H. Cooke, on the occasion of their 28th wedding anniversary with many gifts and tokens of affection.

San Rafael.—Our church was greatly helped by a two weeks special effort conducted by Rev. Albert E. Fitch, Sunday, November 6th. Six were received into the church, all on confession. Others were detained on account of illness.

Berkeley, North.—Four persons united with the church at the Sunday communion. A floating indebtedness of $1,400 has been nearly paid, $1,000 having been applied thereon and all will be met by the first of the year. The church will consider soon the matter of a new auditorium on the vacant corner adjoining the house of worship now in use. The membership has reached 339. Last Sunday 189 were in attendance at the Sunday School.

Los Angeles, First.—Sunday, November 6th, Rev. John P. Jones, D. D., of India, "the statesman missionary," as he is called, gave an address at the morning service. It was a splendid address and gave much valuable information about affairs in that most interesting country, besides many suggestions very useful to any missionary going to any Oriental country. When Dr. Day introduced him he said that if it were not for Dr. Jones there would have been more troubles and more uprisings in India than have occurred. Dr. Jones is the author of three books, "Krishna or Christ," "India: Its Life and Thought," which have been in circulation a number of years, and the third, "The Modern Missionary Challenge," which will appear very soon. The three Sundays preceding Dr. Day's return this pulpit was filled by neighboring ministers. One Sunday by Rev. Mr. Booth of Long Beach, and two Sundays by Rev. W. B. Thorpe of San Diego. Their instructive and helpful sermons were heard with great interest.

San Francisco, Bethany.—Bethany Church is growing rapidly under the pastorate of Rev. Leslie R. Briggs. At the last communion 13 new members were received, six men and seven women, making a total of 53 for the year. Of these, two were sixteen years of age, one fourteen, the rest past twenty. The average attendance at prayer meeting since August is 32. The subject for discussion is usually the central thought for the following Sunday morning service. The young people's class for Bible study on Tuesday evenings conducted by the pastor averages 30, six of whom are now teachers in the Sunday School. Mr. Briggs with sixteen of this class held services in the chapel of the Old Ladies' Home on San Bruno Avenue, Sunday afternoon and the ladies cordially invited him to come again for his talk just suited them. On Monday evening, the young people presented their farce, "Mrs. Mulcahy"—which the old ladies highly appreciated. Bethany church has sustained a loss by the death of their beloved Deaconess—Mrs. Anna M. Hutchinson. She had served faithfully in Bethany for fifteen years. She was President of the Ladies' Aid for seven years. Her gentleness, extreme unselfishness (always doing the unpleasant tasks), her Christian nature endeared her to everyone. As Mr. Briggs remarked at the funeral services, "A jewel has been taken from the Crown of Bethany and placed in the Crown of Eternities."

OAKLAND CHINESE MISSION.

A pleasant service marked the formal opening of the new building of the Oakland Chinese Mission on Eighth street, Friday evening, November 4. It is a two-story building with a chapel seating one hundred and, several storerooms below, and living rooms above, accommodating twenty young men. The mission school has an enrollment of fifty or sixty, with an average attendance of half that number. Five hundred dollars of the purchase price of the building has been paid, and the remainder has been provided for, so that the mission hopes to come into full possession before Christmas.

This service, which Dr. Pond spoke of as a "housewarming" rather than a dedication, was held at this time, in view of the approaching departure of Dr. Brown, pastor of the First Church, which has largely sustained the mission. Extensive repairs have been made on the building, and the chapel is most attractive in fresh white paint, with a handsome C. E. banner, pictures, the Creed and the Lord's Prayer in Chinese, and was further decorated for the occasion with flowers and palms.

The chairman of the meeting was Mr. Gee Quong Haw, assistant in the mission, while the mission teacher, Mrs. O. E. Thomas, presided at the organ. Mr. Gee read an address of welcome in English and announced the program of songs and recitations in Chinese and English by the mission pupils, followed by brief addresses from Dr. Brown, Rev. L. L. Wirt, assistant pastor of the First Church, Rev. G. W. Hinman, district secretary of the A. M. A., Mr. J. V. Bacon,

superintendent of the mission Sunday School, and Rev. W. C. Pond, D. D., superintendent of the California Oriental Mission. Dr. Brown spoke of being deeply impressed during his recent brief visit to China, with the large part taken by Christian Chinese in evangelizing their countrymen. An interesting feature of the program was the fine solo by Mr. Fong, an Americanized Chinese of twenty-nine years, standing, and the duet by his two little daughters, Pauline and Emma. The chapel was packed with an interested audience, all of whom were generously served with ice cream and cake at the close of the exercises.

"THE DEBTS OF THE STRONG."

Under the title, "The Debts of the Strong," Rev. Charles R. Brown, of the First Congregational Church, Oakland, delivered an impressive sermon Sunday morning, November 6, on our obligation to those less fortunate than ourselves. So well is this principle recognized in America, that our men of wealth count their philanthropies among the "fixed charges" of their business. Mr. Brown made especial application of this principle to conditions in the South. He traced the history of slavery both as an economic blunder and as a moral offense, showing its deteriorating influence, especially on the intellectual life of both white and black, as shown by the large percent of illiteracy in both races. Among the agencies at work to meet this need, Mr. Brown mentioned Hampton, Tuskegee, and the large and varied Southern work of the American Missionary Association, the support of which he urged upon his hearers in the words of St. Paul: "We that are strong ought to bear the infirmities of the weak." He called attention to the very suggestive work on conditions in the South by a Southern writer, Edgar Gardner Murphy, "The Basis of Ascendancy," and also to a scientific study of the need and the agencies to meet the need, in Secretary H. Paul Douglass' "Christian Reconstruction of the South."

THE SAN DIEGO CHURCH EXTENSION SOCIETY.

If Congregationalists have the reputation of setting a quicker pace theologically than the rest of the denominational regiments can maintain, they are not open to the charge of pioneering in the matter of church extension. Conservatism and caution, a modesty touching our own merits, and an unwillingness to seem to intrude upon another denomination's preserves, have operated to our tremendous disadvantage in the large centres of population, where "another steppeth down before us, while we are coming."

Aware of this tendency, and convinced of the folly of its continuance, a Congregational Church Extension Society of San Diego was organized in the auditorium of First Church on Monday afternoon, October 31. Two features which make the movement full of promise were, first, the unanimous way in which the churches of the immediate vicinage supported the project in its initiation. First Church and Logan Heights of San Diego, Chula Vista, National City, Lemon Grove, La Mesa and Lo Jolla were all represented. A second encouraging feature was the fact that a majority of the body consisted of laymen. In all, sixteen men were present, seven of them ministers. Rev. Willard B. Thorp of the First Church was temporary chairman. Organization was effected by the choice of the following set of officers: President, Mr. Geo. W. Marston; Vice-President, Mr. A. S. Bridges; Secretary, Rev. Shelton Bissell; Treasurer, Mr. M. T. Gilmore.

A MEMORIAL VOLUME.

The First Congregational Church of San Francisco has published a memorial of the late Rev. Dr. George C. Adams. It contains the memorial sermon given by the Rev. C. R. Brown on the text, "I have fought a good fight; I have finishel my course; I have kept the faith." Also letters and resolutions of sympathy and appreciation.

Here and there on different pages are comforting poetical selections, among them this:

"Just gone within the vail where we shall follow,
Not far before us, hardly out of sight;
We down beneath him in this cloudy hollow,
And he above us—on yon sunny height.
Let us be patient, we who mourn with weeping,
The vanished face;
The Lord has taken but to add new beauty
And a diviner grace."

OREGON LETTER.

By George H. Himes.

An omission occurred in the report of the late State Conference of Oregon Congregational churches, which should be supplied at this time, and that is, its declaration of loyalty to Pacific University in positive terms, as set forth in a strong resolution upon that subject, its hearty recognition as a Congregational institution, yet not sectarian, and an expression upon the part of the ministry that a united effort will be made to promote its growth as never before.

The Tualatin Academy building on the campus of Pacific University was destroyed by fire on the 26th ult. The loss is about $8,000 and the insurance is $4,000. A new building must be erected as quickly as possible in order to accommodate the growing needs of the educational work of this institution. While this loss is an unfortunate one at this time, the college management is in no wise discouraged over the situation.

Rev. J. M. Barber, pastor of the church at Hillsdale, Washington county, met with an accident on Nov. 1st by falling from a scaffold; an arm was broken, a wrist dislocated and his back severely wrenched.

At the communion service at the First Church of this city today seven new members were added to the church.

The evening service in this church will be devoted to a union temperance rally. Whatever may be the outcome of this campaign in favor of "decency," as Judge Earl C. Bronaugh, late of the circuit bench of this county puts it, it is certain that the liquor supporters of this State are resorting to every method known to them to defeat all temperance legislation. "All we ask," said a liquor man to me the other day, "is to be let alone!" They are in the same plight as every other violator of the law, or will be, if Oregon is voted "white," as it is already known that they propose to break the law as often as possible in order to conclusively demonstrate what they claim to be the fact, "that prohibition does not prohibit!"

As one who has frequently come within the range of Dr. Charles R. Brown's splendid influence during the fourteen years of his residence at Oakland, it is a source of great regret to me that he feels impelled to give up his pastorate in connection with the First Church of that city. All religious, educational, and civic life on the Pacific Coast will be the loser by his departure from it.

An event of more than passing moment will occur at Olympia, Wash., on Nov. 19th next. That will be the celebration of the 50th anniversary of the birth of the Wash-

ington Standard newspaper, John Miller Murphy, editor and proprietor. He began the publiation of this journal on Nov. 17, 1860, and has not missed an issue in the half century of its existence, and not an issue has appeared otherwise than under his personal supervision. This is the first example of this kind west of the Rocky Mountains in American territory so far as I know, and the parallel cases in the nation are, indeed, very few. I feel a personal interest in this newspaper, as I began my career as a printer in its office on June 10, 1861.

This (Nov. 6th) is the 50th anniversary of the election of Abraham Lincoln as President of the United States — an occasion deeply impressive to every thoughtful student of American history in its relation to the well being of our nation.

Rev. Edwin L. House, D.D., late of the Westminister Congregational Church, Spokane, Wash., preached in the Hassalo Congregational Church of this city today. Rev. George E. Paddock, D.D., preached his farewell sermon in that church last Sunday. He will now devote his entire time to the Congregational Home Mission work of this State, as its superintendent.

Portland, Nov. 6, 1910.

The Home.

One prayed in vain to paint the vision blest
Which shone upon his heart by night and day,
For homely duties in his dwelling pressed,
And hungry hearts that would not turn away,
And cares which still his eager hands bade stay.

The canvas never knew the pictured Face,
But year by year, while yet the vision shone,
The angel near him, wondering, bent to trace
On his own life the Master's image grown,
And unto men made known.

BE KIND TO THE LIVING.

If we all would think and feel, speak and act, as kindly and lovingly in every-day life as we do at funerals, what a heaven we should have on earth. If we only could appreciate each other as fully in life as in death, how much the aggregate of human misery would be diminished and the sum of human happiness increased. But, alas! how much kindness comes too late, in funeral eulogies and cemetery scenes.

A husband weeps, broken-hearted over the lifeless form of his wife, breathes out the most radiant tones of affection, showers his kisses on unanswering clay, covers the casket with flowers and keeps her grave green and bright when it is too often whispered that he was not always thus considerate, affectionate and kind while she lived. "Poor, dear woman," said one of them, "she bore with me for forty years."

This post-mortem kindness comes too late. It is a poor compensation for former neglects. After the eye is closed, the ear cold and the heart still in death, how vain are all kind offices. But O, if these flowers, kisses and kindness could have been strewn along the pathway of life instead of along the pathway of death how bright and joyful might that pathway have been. The kind things you intend to say and do, say and do them now.

"It is better to buy a small bouquet,
To give to your friend this very day,
Than a bushel of roses, white and red,
To place on his casket when he is dead."

A husband carefully and tenderly placed a flower in the pale still hand of his dead wife, when someone remarked, "that is the first flower he ever gave her."

The living and not the dead need our kindness. Let us break our alabaster boxes among the living and thus make them happier and better. Let us appreciate our friends and kindred while they are with us and not leave this for funeral eulogies and cemetery scenes. Let us show at least as much appreciation and kindness in the city of the living as we do in the city of the dead.

A darling little girl approached the lifeless form of her grandfather, and taking his cold hand exclaimed:

"Dear grandpa, you know I was always good to you while you lived." It is worth more than a world to say that to our departed friends. No fulsome praise of the dead can bring such comfort as that.

A wife parted with her husband at the cottage door in the morning with a little unkindness. He offered a kiss of reconciliation, but she refused it. He was brought home dead at noon. She threw up her arms and exclaimed with frantic grief:

"O God, if I had only spoken to him fair this morning!"

Let the law of love and kindness reign perpetually in our hearts and in our tongues. Let not appreciation and kindness come too late. Let wedded souls be always true and kind to the uttermost. Keep sweet and sweeten others with kind thoughts, words and deeds. This will make a happy home, a peaceful Church and a better world.

"O, friends! I pray tonight,
Keep not your kisses for my dead cold brow,
The way is lonely, let me feel them now.
Think gently of me, I am travel-worn,
My faltering feet are pierced with many a thorn,
Forgive, O hearts estranged, forgive I plead,
When dreamless rest is mine, I shall not need
The tenderness for which I long tonight."

—E. P. Marvin in New York Observer.

WANTED: A STAY-AT-HOME CONSCIENCE.

Aunt Jerusha is no Romanist, but she goes to confession every week. Her confessional is the church prayer-meeting. Her brothers and sisters listen with interest to the frank avowal of her besetting sins, but sometimes they have a startled consciousness when she gets through that she has been making confession for them also. Last week her sharp self-arraignment ran something in this wise:

"The worst trouble I have these days, brethren and sisters, is that my conscience is such an awful gad-about. First, I know, it's peekin' and pryin' into what all my neighbors are doin'; sometimes more particularly into what they're not doin', and what in my judgment they ought to be doin'. Sometimes I get to thinkin' of all the sins of commission and omission of this one and that one, until I feel too virtuous for any use. I just sense my wings sproutin' right out behind my shoulder blades, until I wonder I don't go right up, Elijah-fashion. But I reckon if I ever did I'd come down again with a big thump, for

pretty soon something is sure to happen that gives all my self-righteousness a black eye.

"Just as I got all fired up about Widow Haines down in the Hollow, and all that she didn't do to support the minister and sew for the Dorcas Society, I happened to learn that she was cheerfully carrying a load of work and worry in her own household that would have floored me years ago; and when I was discoursin' with a good deal of enjoyment about that old land scandal that Abel Jones' name was mixed up with, and givin' him the settin' down that I thought he ought to have, I learned for the first time that there was another side to that question, and I had the grace to be a good deal ashamed of myself. Them's only two examples, brothers and sisters, out of dozens, and land knows what occasion I've given for awful discoveries by neighbors while I've been sharpest about not missin' any of their peccadillos. Fact is, brethren and sisters, we may all have been called to be saints, but we're all mighty slow in comin', and I'm about the slowest of the whole bunch; and I've learned for one that if we spend our time sightin' the fences to watch our neighbors' progress, we won't while we're at it be quickenin' our own pace.

"I just set down the other day and I said to my conscience—(you see, I have acquired a considerable flow of language by practicin' on the neighbors)—I said, 'You miserable, nosey, meddlin', roamin', pernickery, ornery old conscience. You just stay at home after this and attend to me. You'll find you'll have your hands full if you don't do anything else. You were given to me as I s'pose to be the minister and monitor and guide of my interior, and instead of that you've been everlastin'ly busy with all my neighbors' interiors which you don't know much about and never will with all your pokin' and pryin'. Stay to home, I tell you!' "—Ex.

ENGLISH VS. AMERICAN WIVES.

Who sees and applies wisdom to the daily course is the ideal companion. Women, quick of perception, keen-eyed, ready-minded, should make ideal companions for their heavier and slower-minded husbands, and in England, where education and training aid the natural endowment, they accomplish it. The English-woman takes her pleasures with her husband and keeps her interest apace with his. She takes her holiday with him, leaving the children at home or sending them off with a governess or tutor. She understands politics and is usually an able political abettor. She has an insight into her husband's trade and profession, and keeps abreast of his interests. She is physically hardened by a girlhood in which she played tennis, cricket, hockey and golf, and cannot only enjoy sports with him, but can stand the same hard travel, climb the same mountains, enjoy the same seas.

Any observant traveler abroad has been struck by the forlorn pursuit of common ends of the American husband and wife—she haunting the shops and the theaters and he vainly seeking amusement and resources for which he has had no previous training.—In Harper's Bazaar.

HELP FOR THE NERVOUS.

Sit down calmly for a few minutes every morning and survey the duties of the day. Ask yourself, not "What are the things I must do?" but "What are the things I can leave undone?" You will be surprised at the number of futilities you can dispense with, much to your own relief, and without injury to any serious interest.

Make room in the day's activities for a brief period of rest and relaxation. This is absolutely essential. When I offer this advice to hard-worked, nervous women I am sometimes met with a smile, as though I were propounding a counsel of perfection:: "Why, I have not a moment to call my own, and how absurd to tell me to rest! In my house there is no time for rest." I reply, "There is always time to do the things that ought to be done, and rest is one of those." There are times when the highest achievement of character is not doing, but cessation from doing.

Avoid haste and hurry; these are the things that confuse the brain and make clear judgment impossible. The besetting temptation of the nervous woman is to hurry from one duty to another in breathless haste, attempting many tasks, yet achieving none of them with dignity or freedom. When such a temptation arises, call a halt. Remain quiet for a few minutes; summon back your self-possession, and refuse to do in one hour work that should be spread over two.

Habituate yourself to the control of the emotions. Nothing makes such havoc of the nervous system, nothing disorganizes the inner life like anger, fear, worry. These forces must be quelled if the soul is to maintain its supremacy and nervous peace is tobe enjoyed; and this is done, not, indeed, by a fiat of the will, but by substituting for these destructive emotions such constructive ones as love, aspiration after some ideal, faith in God, and reverence for the divine order of life.—Harper's Bazar.

THE BRIGHT FACE.

There is nothing that conduces more to the happiness of the home than to find a bright, sunny face looking into ours as we enter the door, says a writer in "The Presbyterian Standard." The husband comes home wearied and worried with business cares; for bread-winners, the rank and file of them, find it a hard struggle in these times, when there are so many competitors. If the wife has a troubled look, or an unpleasant one on her face, it only makes his weight of care heavier. But if the light of love shines in her face, it lightens the load and brightens up the outlook. The bright, sunny face in the home is a power for good that cannot be estimated. There is nothing like the cheerful, happy frame of mind which it helps to bring about.

So, dear ones of the household, wear happy, sunny faces, and see what wonders they will work when there are fretting, anxious cares anl uncomfortable people about to deal with.

WAS IT HOOKWORM?

"Oh, John!" cried the farmer's wife, so Punch avers, "I'm afraid I've taken that dreadful new disease!"

What makes you think so, dear?" he asked, alarmed, gathering the frail little woman into his arms and stroking the thinning hair, as she sobbed out the story of her fears upon his broad shoulder.

"Well," she explained, "after I have gotten up, dressed myself and the children, cooked breakfast, washed the dishes, prepared the children for school, strained the new milk and set it away to cool, churned and worked the butter, swept and dusted, done the ironing, given the baby his bath, cooked dinner and washed the dishes, sewed all afternoon, cooked supper and washed the dishes, undressed the children and put them to bed, and sat down for the evening, I am too tired to do any darning! I never used to feel so. It must be the hookworm!"

JAPAN READY TO BE MOULDED BY CHRISTIAN IDEALS.

At the American Board meeting in Boston the Rev. George Allchin of Japan said:

"Much remains to be done to evangelize the people. Osaka contains 1,250,000 people and is the twelfth city in the world in population. The annual increase is from 20,000 to 30,000 people, demanding at least one new chapel and preacher each year. Osaka has all modern improvements, such as water works, gas and electric lights, public and private telephones. Eight steam and five electric roads center there, and an electric road is owned and operated by the city. Thousands of young men are in the higher technical, commercial and normal schools, but not over one or two per cent are in the church. Practially over 1,200,000 people in that city without God.

"As to the country as a whole, its spiritual plight is even worse. There are nearly 1900 cities and towns of from 5,000 to 20,000 people without a single missionary. The lower class, consisting of the farmers and working people, are prejudiced. The midle class, representing the professional, official and commercial people, are agnostic and materialistic. The upper class are indifferent and self-satisfied. It is from the middle class that most of the 76,000 Protestant Christians have come, because they are the most plastic.

"This enlightened nation of 50,000,000 people, with their progressive institutions, was never more ready to be moulded by Christian ideals than now. More than 49,000,000 of them know not Christ, and it is the earnest wish not only of the American Board, but of the Japanese churches and pastors, that our mission force be augmented and our evangelistic funds increased. We desire not only the conversion of these millions, but the formation of a formidable spiritual force that shall mould public opinion and strongly influence Japan's educators and statesmen in every national and international transaction."

Our Young People

GROWING.

A little rain and a little sun,
And a little pearly dew,
And a pushing up and a reaching out,
Then leaves and tendrils all about—
And that's the way the flowers grow,
Don't you know?

A little work and a little play,
And lots of quiet sleep;
A cheerful heart and a sunny face,
And lessons learned and things in place—
Ah, that's the way the children grow,
Don't you know?

—Little Men and Women.

BOYS AND BOYS.

One day a poor old woman drove into town in a rickety spring wagon. She tied her horse to a post near the school house. It was about as bad looking an old horse as you ever saw.

The woman hobbled away with feeble steps to sell a few eggs which she had in a basket. Just as she was out of sight the bell rang for the noon hour, and a crowd of jolly, noisy boys rushed out of the school house.

"Halloa!! See that horse! Ho! ho! ho! Who ever saw such a looking thing?"

"As thin as a rail."

"You can count all his ribs."

"Looks half starved. Say, bony, is there enough of you left to scare?"

Two or three boys squealed in the ears of the horse, and gave him small pokes; others jumped before him to try to frighten him.

"Let's lead him 'round to the back of the building and tie him there, so that when the folks he belongs to come they'll think he's run away."

"Say, boys," put in another, "how about the lesson last Sunday? Isn't a horse as good as a sparrow? He looks half starved—yes, more than half, I should say. And we all know it isn't good to feel that way since the day we got lost in the woods nutting."

The boys stopped their teasing and began to look at the horse with different eyes, while one of them brushed the flies off him.

"Look here, boys, I wish we could give him something to eat while he's standing."

"Can't we?"

"Can't we?"

"A real bang-up good dinner, such as he hasn't had for a century, by the looks of him."

"Let's do it. I've got a nickel."

"I've got two cents.'

More cents came in. The man at the feed store contributed a nearly worn-out bag, and in a few moments the poor old horse was enjoying a good meal of oats.

By the time he had finished it the old woman came back, her basket filled with groceries, for which she had exchanged her eggs.

The old woman was helped in as if she had been a queen. And every boy's heart glowed as the quivering voice and dim eyes bore a burden of warm thanks as she drove away.

Those were every-day school boys. There are millions and millions like them, only they do not quite realize what a spirit of loving kindness dwells in their hearts.—S. S. Advocate.

WEE JANET'S PROBLEM.

Everything small and helpless was once afraid of a certain ragged, bare-footed little boy who had recently come to live in the country. His home was the old Perkins' house, in which no one had lived for years; at least no one but wildwood folks, like birds and squirrels. They didn't stay long after the arrival of Pete and his family, because Pete threw stones even at the bluebirds.

Wee Janet was afraid of Pete. All the Primer Class children who attended the country school were afraid of the boy. He used to chase them and threaten to cut off their ears; once he whispered across the aisle to Bessie Saunders that he would like to eat little girls, and she believed it.

The teacher said that Pete was a bad boy. There was never a school day when the child wasn't justly punished for something. It did seem as if no one ever said a kind word about Pete. Wee Janet thought that even his mother was discouraged, because he cruelly teased his own brothers

and sisters until they were in tears half the time.

No one in the country knew where Pete and his family lived before they took possession of the Perkins' farm. In reply to that question Pete said "None of yer business!" to the Sunday-school superintendent.

Wee Janet was much troubled about Pete. "He'll be a dreadfully bad man," she said to her mother, "unless some one can make him into a good little boy. The teacher says she can't do it—she's tried. She says it's a problem."

"I'll tell you what to do, little daughter," said Wee Janet's mother. "Try to think Pete is the lovely boy he might have been if he had been born in the Perkins' house, and dear old Grandma Perkins was his own grandmother."

"But—but my thinker isn't strong enough," objected Wee Janet. "Besides, that wouldn't make Pete into a different kind of a boy."

"No," agreed Wee Janet's mother; "but if you could imagine Pete is lovely, why, you must treat him in a different way, and it might make him better."

The following day Wee Janet tried her best to do as her mother suggested. The day after she begged all the little girls in the Primer Class to treat Pete as if he were a good boy. At last Wee Janet and the Primer Class gave it up.

"He just gets worse and worse," We Janet told her mother. "He says he 'don't care for nothin' nor nobody'—that's just what he said."

"Well," relied Janets mother, "there is one thing you can do, and that is, always be as polite and kind to him as possible. 'Overcome evil with good.' "

Days passed. Every night when she said her prayers Wee Janet remembered Pete. Each day she tried to be kind to him in every way known to a little girl eight years old and extremely small for her age. He threw the flowers she gave him in the dusty road and danced on them. He accepted her gifts only to destroy them, every one, and then called her "Cry-baby."

At last the Sunday-school superintendent learned that Pete was born and had lived all his life in a tenement house in a great city. His father died in State's Prison. After that it seemed to Wee Janet that there was almost no hope for Pete.

One Saturday morning the little girl's mother asked her to carry a pail of buttermilk to Aunt Nancy. "You needn't be afraid to go by the Perkins' house this morning," she said, "because your father was told that Pete went fishing today."

Wee Janet was half way to Aunt Nancy's when not far up the road she beheld Mr. Mason's red cow eating grass outside instead of inside the fence.

"Oh, the hooking cow!" exclaimed the child, almost dropping her pail of buttermilk.

At that moment the red cow lifted her head. It is possible she thought that Janet was a big clover blossom. Anyway, on came the cow, lowing gently. Mr. Mason always persisted that the cow was harmless.

Janet, too frightened to stir, screamed in terror. That scream brought a barefoot boy running over the fields. The boy was Pete.

"What's the matter, Weejan?" he called.

At that moment Pete looked beautiful to Wee Janet. It seemed to her that she never say a finer looking boy than Pete, the ragged, when he picked up a stick and made the cow turn around and go the other way.

"Come on, Weejan," called Pete. "I won't let her hurt yes. I'll drive her back in her pasture and lock the gate. Yes see if I don't!"

After the cow was in her pasture Pete insisted upon going to Aunt Nancy's with Wee Janet. "Ler might see a rattler," he explained, as if such a thing were probable.

"Now I'll take yer home," the boy observed when Wee Janet found him waiting at the gate. "Yer too little to be out alone."

Janet's mother thanked Pete for taking care of her small daughter. Then she gave him a piece of gingerbread. After that she showed him Wee Janet's robin nest and told him all about how the mother robin worked to build the nest, and how long she sat upon the eggs before the little nestlings were hatched.

Father Robin scolded the boy so vigorously Wee Janet was afraid Pete's feelings might be hurt.

"You see," she explained, "he knows that you're a stranger. Now, Father Robin, don't make such a fuss. If Pete took care of me, he'd take care of your babies, too. Wouldn't you, Pete?"

'Sure!' Pete replied, with a broad grin.

From that hour there was a change in Pete. He told Wee Janets mother that he never knew anything about birds before; whereupon he was invited to come every day to visit all of Wee Janet's birds' nests and to read her bird books.

Before the end of the year even the little girls in the Primer Class forgot, or appeared to forget, that Pete was ever a bad boy. He is in high school now, in town, and his mother never looks discouraged when she speaks of her eldest son, "Peter."

As for Wee Janet, to this day she sometimes wonders how it all came about.—Churchman.

A TRUE FABLE.

A frown went scowling down the street one pleasant morn in May,
And, boys, will you believe it? Everyone he met that day,
Man, woman, lad and lassie—it is queer, but it is true—
As soon as they came near him, went off a-frowning, too!

Next day a smile went beaming down that very self-same street,
And every single person that it winsomely did meet,
Man, woman, lad and lassie—and it went for many a mile—
Jogged homeward all a-happy, wearing each a pleasant smile!

Now from this little fable it is very plain to see,
There's no one but has influence, whoever he may be;
And if you are cross and crabbed you make others crabbed too,
And if you smile on others, they will likewise smile on you!

—A. Caldwell, in "The Comrade."

A MONEY-MAKER.

The little daughter of a clergyman stubbed her toe, and said "Darn!"

"I'll give you ten cents," said her father, "if you'll never say that word again."

A few days afterward she came to him and said:

"Papa, I've got a word worth half a dollar."—Philadelphia Ledger.

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